

You asked:

Without consideration for any doctrinal points of view, theological implications or consensus, based solely upon all of the possible lexical and grammatical constructs that might be allowable, would the Greek grammar and vocabulary allow for Matthew 25:46 to be translated: “And these shall depart towards the punishment pertaining to the age: but the righteous towards the life pertaining to the age.”

ChatGPT Replied:

Yes. **On strictly lexical and grammatical grounds**, without importing doctrinal assumptions or theological harmonization, the Greek of **Matthew 25:46** *does allow* the translation you propose as a **legitimate, defensible rendering within the semantic range of the vocabulary and syntax**.

Below is a precise, technical justification.

1. The Greek Text

Matthew 25:46 (NA/UBS text):

καὶ ἄπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον,
οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

2. Core Lexical Elements

A. αἰώνιος (aiōnios)

This adjective is morphologically derived from αἰών (aiōn), whose **primary lexical sense** is:

- an *age*
- a *defined epoch*
- a *long but bounded duration*
- a period characterized by a particular quality or order

Standard lexica (e.g., LSJ, BDAG, TDNT) attest that αἰώνιος may denote:

- belonging to an age
- pertaining to an age
- age-long

- enduring for an age

Crucially, **the adjective does not, by grammatical necessity, denote infinite duration**. Any such sense is contextual or theological, not intrinsic to the morphology or etymology.

Thus, rendering αἰώνιος as:

“*pertaining to the age*”

or

“*age-related*”

is **lexically permissible**.

B. Adjectival Function

In both clauses:

- κόλασιν αἰώνιον
- ζωὴν αἰώνιον

αἰώνιον functions as an **attributive adjective**, modifying the noun it follows.

Greek permits a **qualitative adjectival sense**, not merely a temporal one. That is, the adjective may describe:

- the *kind* of punishment
- the *kind* of life

rather than only their duration.

Therefore, translating αἰώνιος in a *relational* or *qualitative* sense (“pertaining to the age”) is grammatically legitimate.

3. The Preposition εἰς

The verb phrase:

ἡπελεύσονται ... εἰς

uses εἰς with the accusative, which fundamentally expresses:

- motion **toward**
- entry **into**
- direction or result

Thus:

- εἰς κόλασιν
- εἰς ζωὴν

may be rendered:

- “toward punishment”
- “toward life”
- “into punishment”
- “into life”

Your use of “**towards**” is fully consistent with standard Greek syntax.

4. κόλασις (kolasis)

The noun **κόλασις** in Koine Greek denotes:

- punishment
- corrective penalty
- restraint or chastisement

Lexically, **κόλασις** **does not itself imply eternal duration**, nor does it require retributive finality. Duration must be supplied by context or modifier—here, **αἰώνιος**, whose meaning, as noted, is not fixed to infinitude.

5. Structural Symmetry and Its Limits

The parallelism:

κόλασιν αἰώνιον
ζωὴν αἰώνιον

is **syntactic**, not semantic. Grammar requires the adjective to agree in form, but **does not require identical temporal interpretation** in both clauses.

Greek parallelism ensures *correspondence*, not *identity of philosophical meaning*. Therefore:

- the punishment may be “pertaining to the age”
- the life may be “pertaining to the age”

without asserting anything about absolute duration.

6. Evaluation of the Proposed Translation

Your proposed rendering:

“And these shall depart towards the punishment pertaining to the age: but the righteous towards the life pertaining to the age.”

Grammatical and lexical assessment:

Element	Assessment
ἀπελεύσονται → “shall depart”	Accurate
εἰς → “towards”	Fully legitimate
κόλασιν → “punishment”	Accurate
αἰώνιον → “pertaining to the age”	Lexically and grammatically allowable
Parallel structure	Preserved

Nothing in the Greek grammar or vocabulary prohibits this translation.

7. Final Conclusion

Yes.

From a strictly linguistic standpoint—**absent theological presuppositions or doctrinal commitments**—the Greek of Matthew 25:46 **allows** the translation you propose.

It is:

- lexically defensible
- grammatically coherent
- syntactically faithful
- semantically within the attested range of Koine Greek usage

Any objection to this rendering would arise from **theological interpretation**, not from Greek grammar or vocabulary.

If you wish, I can next:

- compare this rendering to other “age-related” uses of αἰώνιος in Second Temple literature,

- analyze patristic Greek usage strictly as linguistic data,
- or contrast αἰώνιος with unequivocal Greek expressions for unbounded duration (e.g., εἰς τοὺς αἰῶνας τῶν αἰώνων).